

THE
Last Legacy

OF
Mr. Joseph Davis, Sen^r.

Who Departed this Life Feb. 16, 170⁶.

B E I N G

A Brief Account of the most material Circumstances of his Life and Profession.

Written by himself, and given at his Funeral to his Friends and Acquaintance, to be read and perused for their Encouragement in Duty, and Imitation of Piety, in order to the Enjoyment of an Eternal Heavenly Life.

Tho' he be dead, yet speaketh, Heb. 11. 4.

They have Moles and the Prophets, if they hear not them, neither will they be perswaded, tho' one rose from the dead. Luke 16. 31.

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THE
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Mr. Joseph Davis, Sen.

DECEAS'D.

I JOSEPH DAVIS, Senior,
was born at *Chipping-Norton*,
a Corporation in the County of
Oxford, the latter end of *August*,
1627.

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My

My Father, Mr. *John Davis*, who had been for a long time a Burgeſs, and Chief Magiſtrate of the aforeſaid Corporation, and was in thoſe Days nicknam'd a *Puritan*, brought up his Children (conſidering the Darkneſs of thoſe times) Religiouſly, which by the effectual Working of the Spirit of God, wrought his Fear in me in my Childhood, ſo as to ſhun and hate bad Companions, and alſo (as well as I could, in that State of Childhood) to ſeek my Creator in Prayer privately.

In Biſhop *Laud*'s time, many of the beſt Preachers being ſilenc'd, I was drawn forth to thiſt after their Miniſtry, and upon the Firſt Day in the Afternoon (called *Sunday*) uſed frequently,
with

with others, to go to hear those, who were accounted the best and most profitable Preachers, and who, at the beginning of the Civil War, were nicknam'd *Brownists*, and afterwards *Round-heads*.

My Father, inclining to take the Parliament's side after *Edgehill* Fight, and King *Charles* the First's coming to the City of *Oxford*, which he made his Garrison, was forced to leave his Shop and House, for fear of Imprisonment.

At this very time, my Mother lying in a languishing Condition, the King's Soldiers came in the middle of the Night, and broke open our Shop, and took away all our most valuable Goods; and I praying them to be merciful,

they put a Pistol to my Breast, threatning to shoot me.

Some time after, a Man and Woman came with a pretended Commission from *Oxford*, to carry all away ; but the common People themselves, out of Abhorrence to such an unjust and barbarous Design, got together and prevented them, for that time ; tho' a little after, they came with a Troop of Robbers, and took away all ; so that Father, Sons, and Daughter, were forc'd to fly to *Warwick*, the next Garrison, and there live upon the spend.

Some time after, Mr. *Francis Coolling*, a Mercer at *Coventry*, seeing me, took a liking to me, to whom I was put Apprentice, and serv'd Nine Years ; when I had
been

been in his Service about Four Years, he set me to keep Shop for him at *Hales Owin* in *Worcester-shire*.

At which Place God wrought so effectually upon my Soul, that the Love of God and Christ caused me to thirst after Heavenly and Divine Enjoyments, and the Country being barren of the true Professors of the Gospel-Religion, I thought the time long till I return'd to *Coventry*, where having receiv'd light into the Ordinance of Baptism, I was (as a Believing Repenting Disciple) admitted to pass under that Glorious (tho' by many so much despised) Ordinance.

I was no sooner Baptiz'd, or according to the proper Significa-

tion of the Word, *Dipped*, but I was despised by all the Family, and fell under great Trials upon the account of the Unfaithfulness of *H. D.* my Fellow-Servant, and then Head-Apprentice, who used to purloin from our Master, which was discover'd by our Mistress's secretly laying Ten Shillings as a Trap in an open Place; upon which he was put into the Constable's Hands, and after his Father had satisfy'd the Bond given for his Truth, he was turned out of Doors, and went to *London*. The Reproach this raised on the Professors of the Baptized way, and the Occasion of Insulting, it gave to its Adversaries, was very grievous unto me, and ready to break my Heart ;
so

so that my Trouble on that Account was visible in my Countenance. I also became so shaken and weak in my Mind, that I was even ready to fall, and had not everlasting Arms been put underneath to uphold me, and Integrity and Uprightness preserved me, I had fallen from my Profession.

My Master made use of this my Disorder, to endeavour to try me, and appointed a Presbyterian Minister to come to a Neighbouring Alderman's House, to discourse with me, but *Jehovah* made me to stand. I was also appointed to wait on the said Minister another time, which I did, and sincerely told him, I could not in my Conscience deny, and turn from the Truth I owned;
ed ;

ed ; and my God so moderated him, that he said he would not perswade me against my Conscience, and so dismissed me.

By the Rich Grace of God, I was enabled to bear all the Scorns and Frowns of my Master ; and the Fear of God caused me to be much more Faithful and Diligent in his Business, tho' I having sometimes Leisure, had usually my Bible by me, and looking into God's Holy Word, one time especially, my Master found me Reading, and thus rebuked me, saying, You study, Dunce, but you will proceed a Block-head one of these Days.

Thro' Rich Grace, I was not ashamed of the Gospel of Christ, nor of his poor despised People ;
and

and in order to provoke the Professors of this present Day to Love and good Works, bear with me, to acquaint those to whom these may come, with my Practice at that time.

Upon the weekly Day of Publick Worship, which I then owned, I was accustom'd with several others to rise early in the Morning, and meet together, to pray, and confer about the things of God, in order to help each other forward in our Christian Race: This we did till Church-Worship began; and the same Improvement of our Time we made in the Interval after Dinner, till the beginning of the Afternoon-Worship, and at the End thereof we repeated the same Exercise,

ercise, and continued it until Seven or Eight of the Clock.

Oh ! That before I die, I might see, and hear the Fruit of such Zeal, Liveliness, and thorough Godliness in Professors; such as I know to have been in those chosen out of the World, and who closed with precious Jesus, in that time, when the Nation was delivered from much Superstition. But tho' this Glory be now departed, and this Word too much verified, *The full Soul loaths the Honey-comb*, and there wants that spiritual Hunger in the Saints, as *David* had, when he says, *My Soul longeth for God, when shall I appear before him* ; yet as I live at present, I hope to die in the Faith, it shall return again ;

gain ; at that time *the Spirit shall be poured from on high, the Wilderness become a fruitful Field, and the true Church, Spiritual Jerusalem, be made the Praise of the whole Earth, an Eternal Excellency, and the Joy of many Generations.*

After some time I purposed to alter my Condition, and my Conscience and Judgment, according to God's Holy Word, directing me to a Vertuous Woman, I entered into a Married State with Mrs. *Elizabeth Wright*, Sister to Mr. *Stephen Wright* of *Daventry*, in *Northampton-Shire*, about the Year 1655. by whom I obtain'd, as the Gift of God, Four Children, which have all been removed from me by Death, but
my

my Son *Joseph*; whom the Lord hath made a Staff to me, in my Old Age, and who is joyned in the same Christian Communion with me, among those that keep the Commandments of God, and the Faith of Jesus.

But it may be noted, as Matter of great Lamentation, that the Holy Seed do frequently intermingle themselves in Marriage, with the Sons and Daughters of Men, being much degenerated from their Primitive State, like the Old World, *Gen.* 6. that perished with the Wicked, the Flood carrying them all away: So will the Day of the Lord be by Fire, that shall burn like an Oven; *Mal.* 4.

I shall leave this Testimony for my Brethren to consider of, that have, or do Marry strange Wives. God's Word forbids such Marriages, as where Persons are Idolaters, and are not in the Pure Worship of God, *Gen. 6. 2, 10. Exra 9. 12. 2 Cor. 6. 14, 15, 16, 17.* that are Unbelievers, Ungodly, Unrighteous, that do not take Christ's Yoke upon them; but are Sons and Daughters of *Belial*, that will live without Government, and so cannot be said to be in the Lord. *1 Cor. 7. 39.*

Such, in Scripture-Sense, may be called Brothers and Sisters, that are Doers of Christ's Will; *Mat. 12. 50.* And St. Paul saith, *1 Cor. 9. 5. Have we not (including the rest of the Saints) Pow-*

er to lead about a Sister, a Wife, &c? They have Liberty to do it, but must not marry an unconverted Person.

I had been Married but a few Years, but the Sins and Divisions among the Congregations, and professing Party, made way for what follow'd ; the Correspondence, and Confederacy generally of those called *Presbyterians*, with those that carried on the Interest of King *Charles* the Second. After *Oliver Cromwell's* Death, most of the Vilest and Loose Profane Gentry and Papists associating in many of the Counties of *England*, made Hostile Preparations, to have violently wrested the Power out of the Army's Hands ; but by the Vigilancy of those

those intrusted, their Designs were broken in most Counties.

However, in *Lancashire*, Sir *George Booth*, a Presbyterian, in Conjunction with Papists, and other Persons disaffected to the Government, rose in Arms, and became very formidable, which occasioned the March of Lieutenant General *Lambert*, and the Army under him, that way, by whom they were soon routed and dispersed ; and *Booth* himself, effeminately disguised in Woman's Apparel, designed to make the best of his way for *London* ; but going to a Barber's to be shaved, that he might not be suspected to be a Man, he was discovered, and apprehended at *Newport-Pannel*, and carried to the

B

Tower.

Tower. Which should be a Warning to Persons for the future, not to joyn in any such Actions, with such as fear not the Lord.

After *Lambert* and his Army had gain'd the Victory over the other Party, they made such Proposals to the Parliament, which had given them their Commissions, that so offended, and created in them so great Jealousies one of another, that King *Charles's* Friends made Advantage of it, fishing in these troubled Waters. Lieutenant General *Monk* being put into Government, and left by *Oliver* in Scotland (when *Oliver* followed King *Charles* to *Worcester*, and Routed his whole Army) lay as a Fox there ; and by the Help of the Presbyterians, strength-

strengthened and so modelled his Army, Cashiering and Imprisoning those honest Officers and Soldiers, that might stand in the way of his Designs ; that he took Confidence to march out of *Scotland* toward *London*, with lying deceitful Pretences, as if his main Design was to stand by the then Parliament, in Opposition to the Council of State and Army. *Lambert* went down against him, but did not prosper : The Parliament were so against *Lambert*, and the Army, that they would grant no Money ; by a divine Hand they were dispirited, and made insufficient to oppose the Progress of *Monk*. The Tide now running strongly for the Accomplishment of the Almighty's Purpose,

pose, for the Punishment of all sorts of Professors, for that God had put a Prize into their Hands, and they wanted a Heart to do, and perform these good things for God and the People, to whom they had promised, contenting themselves to live at Ease and Pleasure. The City-Presbyterians were of *Monk's* Cabinet-Council, and when the Army removed remote from *London*, and a Lieutenancy and Justices were put in of his Stamp, then he dissembled his Designs no longer, but sends for King *Charles* the Second. The Presbyterian Preachers Ushering him in as a King in Covenant, without asking Counsel of God, or exercising their Reason: The Smart of which
 Action

Action the Sincere, Zealous, Faithful Saints, both in *Scotland* and here in *England*, have felt both in their Bodies and Minds ; which leads me to the suffering Part I met with.

About the Time the King enter'd *London*, I was illegally seized by the County-Troops, and carried a Prisoner seven Miles from my Habitation and Calling, to *Burford*, and there detained two Days, being oftentimes tempted to drink the King's Health ; but out of Conscience I as often refused so vain an Action, tho' it began to be very much the Custom of the Time.

My second Imprisonment was after *Venner's* unlawful Insurrection ; when the Militia of the

County, Horse and Foot, were raised for the suppressing less than Forty Men ; who being over-power'd, by their unequal Force, and those that were left alive of this small Party, taken into Custody, a Troop of Horse, and some Companies of Militia, came on the Seventh Day in the Evening to our Town, and Mr. *Hoard*, one of the Captains of the County-Troops, came to my Shop, asking my Name, and demanding Arms, rudely made me Prisoner for nothing ; put me into the Custody of a Soldier, who presently carried me to the Inn ; my House was rifled by his Soldiers, who took away my Goods feloniously ; and all Night I was kept there from my

Wife

Wife and Children, and till *Sunday* towards Evening ; when the Lord Lieutenant *Faulkland* came, who after he had vented malicious Words against me, for discovering that he had been formerly in *Booth's* Plot, against the then Government ; he tender'd me the Oath of Allegiance, which I did not refuse, and then demanding the good Behaviour, the Breach of which they interpreted would be going to any separate Assembly, for the sake of Religious Worship : This Arbitrary Demand I refused indeed, and was kept all Night, and on Monday sent to *Oxford* Castle, with others of my honest Neighbours, until the Lent-Affizes, when no Matters being alledged against us,

we were privately released by the Lord Lieutenant.

In *January*, the Year following, one *Worge*, a Constable, as he said, had verbal Order from the Lord *Faulkland*, to take me up again, and carry me to *Oxford*, which he did accordingly ; and with such a Guard, as if I had been a Criminal, although without any Warrant of Commitment, and delivered me a Prisoner to the Goaler, where I was detained till the Lent-Affizes, and then obtained to be called.

The Judge would know what I was committed for ; and after I had opened the Case to him, he reply'd, *I must not interfere with the Lord Lieutenant's Power* ; and so I was remanded back to Prison
untill

untill the Summer-Affizes (in doing which, he acted contrary to his Commission and Oath;) but then having a more just Judge than the other was, he released me; the Lord *Faulkland*, my Adversary, having before this been summoned by Death to the great Tribunal.

The next Spring I was committed to Prison by Sir *Thomas Pennison*, Deputy Lieutenant, upon the same account: Where I remain'd about two Years, and appearing in Court, where he was present, I told him before the Judge of the Sessions, that the English Laws were tender of Mens Liberty, and did not countenance the keeping them always, no, nor so long in Prison, altho' a legal

gal Occasion had been given for the *Behaviour* to be required; Whereas I had broken no Law, nor was charged with the Breach of any by my Commitment. He said, that indeed should have been; and they, whispering together, maliciously tendred the Oath of Allegiance. I answered them, I had taken it already: And there being no new Matter against me, they might tender it *ad infinitum*; and therefore, I could not in Conscience comply with them herein; because I thought such needless Repetition of a solemn Oath would be little better than vain Swearing. But however in a few Sessions they Præmunir'd me, which in Severity is the Loss of all my Goods and Chattels, and
Impri-

Imprisonment during the King's Pleasure : A frightful Sentence, had not my God restrain'd the Execution, and fortify'd me by his Grace, with Patience, Courage and Resolution.

But now the proud Waves went over my Soul ; for my Dear Wife, who having had the Encumbrance of my Shop, and three Children lying upon her hands, despair'd of my Liberty, and of enjoying the Assistance and Comfort of a Husband she intirely loved, fell into a deep Consumption, of which she languished above two Years, which much hasten'd my Affliction : During which time her Affections carry'd her sometimes beyond her Ability, to come and see me, when she was so weak I
was

was forced to carry her up Stairs in my Arms : But when she was near her End, by the means of the aforesaid Sir *Thomas Pennison's* Lady's Midwife, he ordered me so much Liberty in the Year 1665, that I had the Opportunity to see her last End, and dispose of my House and Shop-Goods, and put my Children out to Nurse : After which I returned again to Prison as ordered. I may say with the Psalmist, *Psal. 129. 2. Many a time from my Youth up have they afflicted me, &c.*

But, Reader, behold in this Year 1706, I live, and God's Grace has been sufficient for me ; by which my Soul has been upheld in Life: It was my Joy that I was accounted worthy to suffer for the Cause

Cause of Christ, and by my Constancy many of my *Brethren waxed more bold*, and the *feeble Hands were made strong*, as God had promised *Jeremiab* in Prison: So he also fulfilled the same to me, shewing me great and wonderful things out of his Word.

He made known unto me what I knew not, even his holy Sabbath, the only Day he hath commanded for weekly Worship: He fulfill'd his Promise, and wrote his Law in my Heart, *Heb. 8. 10.* as well as in his holy Word, and through Grace I was not rebellious, nor turned away my Ear; but presently purposed to be in the Practice of God's holy Seventh-day-Sabbath.

I also acquainted one Mr. Coleman with the Light that was given by the Word and Spirit into my Understanding, and he confessed it was the same with what he himself had receiv'd ; and the next Sabbath we kept that sanctified time together. *Gen. 2. 2. Exod. 20. 10.* And I had that Word made good to me, *Isa. 64. 5. Thou meetest him that rejoices, and works Righteousness, those that remember thee in thy ways.*

O how sweet is his Divine Presence ! And how profitable are his Ordinances ! So that Christ's Spouse saith, *I sat under his Shadow with great Delight, and his Fruit was sweet to my Taste.*
2 Cant 3.

The holy Scriptures of the Old Testament are exprefs for the Seventh-day-Sabbath; and fo are the Reasons urged by the Lord, *Exod.* 20. 10. alfo his Promifes in his holy Prophets to thofe that purely keep it, *Ifa.* 56. 2. likewise the Threatnings againft the Breakers thereof, *Jer.* 17. 27. and the ill Confequences that have attended many of thofe, who have preached againft it, as to their Persons and Frames of Spirit; and the Abfurdities that they have run into, have been many and grievous, whereby they have shaken and endanger'd the Christian Religion, and do make a very fmall Bible, and give Countenance to the Antichriftian Enemies to make Alterations in Matters of Wor-
ship,

ship, where the only Wise God, and the Great High Priest Christ Jesus, and his holy Apostles, who did not shun to declare the whole Counsel of God, never made any.

Reader, if thou art of a different Judgment, search the Scriptures of the New Testament, as the noble *Bereans* did, *Acts* 17. 11. and you will find, *Mat.* the 5th, Christ confirming the whole moral Law, until Heaven and Earth pass away, and every Jot and Tittle of it; and consequently the Seventh-day-Sabbath, placed in the very Heart of the Ten Commandments; and that he commanded his Disciples, *Mat.* 24. That after his *Death*, *i. e.* at the *Destruction* of *Jerusalem*, they should pray that their *Flight* might
not

not be in the *Winter*, nor on the *Sabbath-day*. The Righteousness of *Zecharias* and *Elizabeth*, *Luke* 1. is declared in walking in all the *Commandments* and *Ordinances* of the *Lord* blameless. The *Acts* of the *Apostles* plainly shew their *Veneration* for the *Sabbath*, and its *Observation*, *Acts* 13. 42, 44. *ch.* 15. 21. *ch.* 16. 13. *ch.* 17. 2. And *St. Paul* in his *Epistle* to the *Romans*, *ch.* 3. 3. says, *Do we make void the Law through Faith, God forbid; yea, we establish the Law.* And in like manner, *James* 2. 10. *Whosoever shall keep the whole Law, and offend in one Point, he is guilty of all:* The Reason follows; He that by his own Voice spake any one of the *Ten Commandments*, spake eve-

ry one of them. You that weekly profane the Sabbath of the Lord, I shall present you with an Instance eminently remarkable touching the Sabbath.

The Information following I received from *John Rutland*, a Christian of good Credit, of *Woodbridge* in *Suffolk*, who saw, and spake with the Widow-Woman, the Subject of the following Relation, which he had from her own Mouth; he having before heard it from his own Father, and Mr. *John Belcher*.

A certain sincere Christian Woman, a Widow, living at *Burwell* in the County of *Cambridge*, had been many Years afflicted with a Rheum in her Eyes, against which,

which, all means she us'd, prov'd ineffectual ; so that at length she became quite blind : She having some Scruple in her Conscience concerning the Seventh-day-Sabbath, kept a Day of Fasting and Prayer on that account, and desir'd of God, that if the Seventh-day were his Sabbath, that he would so give her Sight, that she might be able to read his Word as a Token of it, and made this Promise or Vow to the Lord, that she would for ever after observe, and keep it : It happen'd that the Night following, as she lay in her Bed, and her Daughter, a Girl of about eleven Years old by her, she heard, as she thought, an articulate Voice, saying three times, *Wash your Eyes in nothing*

but Water ; Unto which she answered with an audible Voice, *Lord, at thy Command I will wash my Eyes in nothing but Water ;* her Daughter also hearing that Voice. Whereupon in the Morning she bid her Daughter to bring her some Water, which she did, and washing her Eyes therewith, she went out of her Door, which looked toward *Sopham*, about two Miles off, and said to her Daughter, I see *Sopham's* two Churches ; and could also after see very well to read in a Bible : And being fully convinced of the Truth of the Sabbath, she hath kept it according to the Commandment upwards of forty Years.

I shall also further relate, how the *Lord* makes known himself,
and

and the Truth of his Holy Sabbath by the Judgments he hath executed upon presumptuous Sabbath-Breakers, who have acted contrary to their *Light* and *Conscience*, wherein Omnipotency hath appeared to withstand them as he did *Balaam*.

A Relation of this I can give of my own Knowledge, and known to many others now living. In the Case of Mrs. *Mary Bailey*, who after the Decease of her Husband, took a Shop in the House of a certain Person, who making less account of Religion than Interest, very industriously prest her to forego the Observation of the Seventh-day-Sabbath, which she had for many Years religiously and conscientiously ob-

served : These Solicitations coming at a time of great Affliction, being immediately after the Death of her Husband, and a Remove from a plentiful Provision, to take the Charge of herself and two Children, and no doubt, back'd by the Grand Adversary of Mankind, so far prevailed upon her, she being of a melancholy Constitution, as to despair of a sufficient Provision for her Family, if she shut up her Shop on the Seventh-day Sabbath, and presuming upon this Text, *That God requires Mercy rather than Sacrifice*, bid her eldest Son to open the Shop on the Sabbath-day ; which (altho' he was then but young, being about ten Years of Age) he refused,
and

and desired her to forbear with Tears : But notwithstanding her Landlord still urging her to proceed, she, with great Reluctancy, either opened it herself, or got it opened by some body else ; and kept it open one whole Day, and about Evening was taken very ill, went home disorder'd in Body, and troubled in Mind, for her presumptuous acting against her Conscience, and Distrust of God's good Providence ; and told those about her, and several very worthy Persons, and also my self, that came to see her, that she should certainly die that time, for her Offence : And being asked how she knew it, she answered, the Great God had told her so : And accordingly af-

ter an Illness of about five or six Days, during several of which she was speechless, yet sensible to the last, she expir'd, being very penitent, and yet with Quietness and Serenity gave Signs, tho' speechless, to the Standers by, that she was very well satisfied, God had pardoned her Sin, and that she was well reconciled to the Will of God. At her Death, she left behind her two Sons, to the Conduct of that Providence alone, which she could not be content to trust to, while alive ; both which are now living.

You who profess to worship God after the way of the Church of *England*, and respond to the Minister in the Service upon the fourth Commandment, saying expressly,

pressly, and with a seeming Devotion, *Lord have Mercy upon us, and incline our Hearts to keep this Lam*; and at the same time, as you have the Day before, intend the next Return of the Lord's Seventh-day-Sabbath, to profane it, and make it a common Working-Day, How does your Practice give the Lye to your Profession? You separate from, and condemn the Papists, and yet in this, and other things, practise their Traditions. *But hear what the Spirit saith, Rev. 18. 4.*

And those also of the Presbyterian and Independent Perswasion, whose Brethren, in their Writings, have so honourably and plainly confirm'd the Moral-Law, whereof the Seventh Day is the Sub-

Substance of one of the Com-
mandments, would do well to
consider, what daring Boldness
and Unfaithfulness it is in you,
who profess to be the Lord's Mi-
nisters and Embassadors, to say
the Seventh-day-Sabbath is chan-
ged to the First Day? How are
you accountable for the Error of
those who pin their Faith on
your Sleeves, and take it for
Truth, when there is no Truth
in it? Is it not your professed
Principle, that there is a Suffici-
ency in the Holy Scriptures, to
instruct and direct in Matters of
Divine Worship, able to make
wise to Salvation, through Faith?
You do, by what you say, and
practise, add and diminish from
God's Word, which he forbids,

Deut.

Deut. 4. 2. and is like to be dangerous to you, Prov. 30. 6. Add not to his Word, lest he reprove you, &c. and to your Shame you be found Liars, and without Repentance, Mat. 5. 19. should be counted least in the Kingdom of Heaven. Mind what the Spirit saith, Rev, 22. 18, 19. God shall add unto him all those Plagues written therein, that adds to his Word; and that takes away from his Word, God will take away his Part out of the Book of Life, and out of the Holy City; and you, in doing this, will lose the Comfort of what is in God's Holy Book.

I hope the Time is near, when a new Heart shall be given, and a new Spirit put into the Saints, and cause them to walk in his ways; when,

when, in that *Day* of *his Power*,
his People shall be all Willingness,
 and consequently not willingly
 nor wilfully ignorant. Accord-
 ing to *Isa. 2. 2, 3.* many People
 shall go and say, *Come let us go up*
to the Mountain of the Lord, the
House of the God of Jacob, for he
will teach us of his Ways, and we
will walk in his Paths, for the Law
shall go out of Sion, Micah 4. 4.
 I am inclin'd to think, that the
 Punishments the Nations are un-
 der, are of the Lord, in that he
 assembles the Kingdoms, and calls
 for a Waiting upon him, *Zeph. 3.*
8, 9. and that those dreadful
 Judgments will make way for the
 pouring forth of the Spirit, and
 that Blessed Day longed for, when
 God will turn to his People a pure
 Lan-

Language, to serve him with one Consent. The Lord complains of the Professors of that Day, in that he had written to them the *Great Things of his Law*, Hosea 8. 12. *but they were accounted as a strange thing.*

I used formerly to write to some Eminent Ministers about this City, when I have heard they have preached about the Fourth Commandment, and expected they would do the Seventh-day Sabbath Dis-service, by *darkening the Counsel of God therein, with their own Words*, but could not prevail with them to desist, or come to me, to discourse of what might be for each of our Good: Holy Job was of another Mind, *he would not despise*

spise the Cause of his Man-servant, or Maid-servant, when they contended with him : A known Friend did so far appear, to shut his Eyes from the Lord's Sabbath, that when I would have given him a Book, that might have been helpful to him therein, he refus'd it, shewing such Averseness to it, that he would not condescend to take it to Read ; The Lord change his Mind. But to return to my former Matter, I mean, to the Persecution I suffer'd on the Account of Religion.

When I had been in my Tribulation ten Days, *i. e.* Prisoner ten Years, or near upon, and the Counsel of the Lord had tried me, the King sent, and loosed my Bands, and the Ruler of the People

ple let me go free, without any Snare laid before me. During my Confinement, my Aunt, who lived in the same Town, left me all she had, to the Value of about an hundred Pounds, this enabled me to become a Purchaser in Co-partnership, but after my Enlargement, separated from them, who purchas'd with me, and let it out.

After that I came for *London*, and in some little time, sent for my Children up, but could not soon fall into an Employment, tho' I sought very carefully after it; at length, by the Direction of God's Providence, I set up the Trade of a Linnen-Draper, beginning first in a Garret, and afterwards, I made use of a middle

dle Room, till at length the Providence of God directing, I took a Shop in the *Little Minories*. Not long after my Marriage with *Anne Saunders*, one that kept the Commandments of God, and the Testimony of Jesus, whom God gave to me as a Blessing, during the Space of thirty Years, tho' most of that time she was weak and sickly ; by whom I had one Son, which lived six Months, and a Daughter still-born ; but it pleased God to release her from her Pains, and take her to that State, *where the Wicked cease from Troubling, and the Weary are at Rest.*

But according to the Word, *Job 5. 7. Man is born to Trouble, as the Sparks to fly upward : Tho'*

I was settled in very good Business, it was not eight Years e'er a General Storm arose, that affected all the Dissenters in most Parts of this Nation, who were faithful and couragious in their holy Profession : The Enemy turning the Laws made against Papists upon the Dissenters, of which I had my Share, and was Fin'd 20 *l.* per Month, being taken at three Meetings.

The forward Persecutors affrighting the Peace-Officers with Threats, to cause them to make Distress upon my Goods, they came upon the Sabbath-Evening to break open my Shop, and had almost effected it, but left off ; whether it were that my Family's being a singing while they were

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doing

doing it, or by reason of some other powerful Conviction, or that Mr. Tomlison Nailing up the Windows, almost broken open, with some long Nails, prevented them, I do not determine ; however they gave over for that time. But being informed by a Neighbour, that they intended to come the next Week with the Trained Bands, to make a Spoil, and Prey of what I had, I suddenly removed my Goods from my House and Shop, into the City, and made Sale of them ; and I, and my Wife, went and lived privately some Years, until God stay'd his rough Winds in the Day of his East-Winds, and King James ascended the Throne, declaring for Liberty of Conscience.

After

After which, I had a Mind to leave my Lodgings, and take a House, and Shop, which I was directed to, by Divine Providence, where I have now lived near twenty Years, in a prosperous Condition ; and, since my Heart hath been drawn forth, to do something for the Pure Worship of my Lord and Saviour, it is visible, and manifest, that outward Blessings have been poured on me plentifully ; and the Envy of those in my own Country, bespeaks as if God had sent me, as a *Joseph*, to do something for the Cause of Religion at present, and for the future ; which of his Goodness, I have lived in some Measure to accomplish.

The next Work I have to do, is to leave behind me a sincere Declaration of my Faith ; which is as follows.

1. I believe there is but One God, *the Father, of whom are all things ;* 1 Cor. 8. 6. Eph. 4. 6. *who hath the Heaven for his Throne ;* Isa. 66. 1. *who is Invisible ; whom no Eye hath seen by a Natural Sight ;* Col. 1. 15. 1 Tim. 1. 17. Unchangeable ; Mal. 3. 6. *Filling Heaven and Earth ;* Jer. 23. 24. *who will be worshipped in Spirit and in Truth ;* John 4. 24. Without such bodily Parts, as in the Holy Scriptures he is Metaphorically expressed by, such as *Eyes, Hands, Arms, Legs, &c.* *Who is the only wise God,* 1 Tim. 1. 17. *Almighty, and Alsufficient,*

ent, Gen. 17. 1. *Glorious in Holiness, fearful in Praises, doing Wonders*, Exod. 15. 11.

2. I believe in *one Lord Jesus Christ, by whom are all things, and we by him*; 1 Cor. 8. 6. *Who was made Flesh*, 1 John 1.

2. *Born of the Virgin Mary, who took our humane Nature upon him, and was in all things made like unto us*, Sin only excepted; Heb.

4. 15. *was Baptized when about thirty Years of Age to fulfil all Righteousness*, Mat. 3. 15. and to be unto us a Pattern; which seems to be a Testimony against Infant-Baptism, as that which is not required, nor necessary. *He came not into the World to do his own Will, but the Will of his Father that sent him*; John 6. 38. By

whom is *Immortality*, and *Life eternal* brought to light by the *Gospel*; 2 Tim. 1. 10. Prophefied of, *Isa.* 9. 6. That he should be called *Wonderful*, *Counsellor*, the *Mighty God*, the *Everlasting Father*; And in whom are hid all the *Treasures of Wisdom and Knowledge*; Col. 2. 3. In whom the *Godhead* is said to dwell bodily; Col. 2. 9. And hath in these last times spoken unto us by his *Son*, whom he hath appointed *Heir of all things*, by whom he hath made the *World*, &c. Heb. 1. 2, 3. Who being in the *Form of God*, thought it no *Robbery* to be equal with *God*; Phil. 2. 6, 11. And that every *Tongue* should confess that *Jesus Christ* is the *Lord*, to the *Glorry of God the Father*; And that all *Men* should honour the *Son* as they honour

honour the Father ; John 5. 23. Who was prophesied of, I/a. 53. to suffer in our stead ; God laid on him the Iniquities of us all ; He was wounded for our Iniquities, and died the just for the unjust, to bring us unto God ; 1 Pet. 3. 18. By whom we have Redemption through his Blood, the great Blessing of Forgiveness of Sins, Eph. 1. 7. in the Gospel-way of Faith and sincere Repentance : For there is no other Name given under Heaven by which we must be saved, but by the Name of Jesus ; Acts 4. 12.

3. I believe the Holy Spirit to be Eternal ; *Heb. 9. 14. Proceeding from God ; his powerful Operations manifested in Quickning, Rom. 8. 11. John 6. 63. 1 Pet. 3. 18. in Renewing, Tit. 3. 5. Chang-*
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ing, and begetting Sinners, and sanctifying them ; 1 Cor. 6. 11. 2 Cor. 3. 17. Enlivening, strengthening, enlightning, comforting, and establishing all true sincere Believers ; and searcheth all things, even the deep things of God ; 1 Cor. 2. 10. Eph. 3. 16. John 14. 26. I shall conclude these Articles in commending to you this Scripture, 1 John 5. 7. *There are Three that bear Record in Heaven, the Father, the Word, and the Spirit ; and these three are one.*

4. Concerning *Justification* : I believe, according to the Holy Scriptures, that the *Saints* are justified by Faith, Rom. 5. 1. as an Act of Free Grace, not of Merit ; Rom. 3. 24. Being justified freely by his Grace, through the Redemption

demption that is in Jesus Christ ; which was wrought by the Death and Sufferings, and Resurrection of the blessed Jesus ; Rom. 4. 25. Foretold by the Prophet Isaiah, ch. 52. 11. Jews and Gentiles are by one God justified ; the Circumcision by Faith, and the Uncircumcision through Faith. Rom. 3. 30. And the Scripture foreseeing that God would justify the Heathen through Faith, preached before the Gospel unto Abraham. Gal. 3. 8, 24. By the Merits of the Lord Jesus, all that believe are justified from all things, &c. Acts 13. 39. A Man is not justified by the Works of the Law, Gal. 2. 16. but by the Faith of Jesus Christ : And I believe also, that this justifying Faith is evidenc'd by Evangelical

cal Good-works, a Readiness of Obedience to what God requires: For thus the Apostle *James* argues, *James* 2. 21. *Was not Abraham our Father justified by Works?* Ver. 25. *Was not Rahab justify'd by Works?* By *Works* was *Faith* made perfect, in ver. 22. So then, as I have before expressed, *By Works a Man is justified, and not by Faith only*; as in the 24th Verse.

5. Concerning the Extent of Christ's Death, as I have believed almost 60 Years, I would not renounce my Faith for any base unworthy Interest.

I believe the Creator of all Mankind is good to all, and his tender Mercies are over all his Works; Psal. 145. 9. He is not willing

will that any should perish ; 2 Pet.

3. 9. Reasoning affectionately
with Sinners, *why they will die,*
or be damned. *Ezek. 18. 31, 33.*

ch. 11. Nothing was wanting on
his part for their Good ; Isa. 5. 4.

What could I have done more to my
Vineyard, that I have not done ?

Doth not the Word speak plain ?

John 3. 16, 17, 18. God so loved
the World, that he gave his only be-

gotten Son, that whosoever believeth
in him should not perish, but have

Everlasting Life, in the Gift of his

Son. He had Love and Pity up-

on all *Jews and Gentiles, conclu-*
ding them all in a lost Estate,

that he might have Mercy on all ;

Rom. 11. ver. 32, 33. Cry up the
Riches of Free Grace, O the Depth
of the Wisdom and Knowledge of

God,

God, &c. The Apostle makes this as an Argument universally unto all, that they should *live to him that died for them, and rose again*; 2 Cor. 5. 15. *And that he died for all, and therefore all were dead in Law*; and all had perish'd, had not the Promise of Christ, the Messias, taken place upon Adam's sinning. Doth not the Holy Scripture say, *He is the Saviour of all Men, but especially of them that believe*? He was not only a Propitiation for Believers Sins, but for *those of the whole World*; 1 John 2. 2. It is according to the light of my Understanding in the Word, as clear as the shining Sun, that *the Lord Christ tasted Death for every Man*; Heb. 2. 9. St. Paul presseth to an universal Love on this

this Ground, 1 Tim. 2. 4, 5, 6. For this is good in the sight of God our Saviour, who would have all Men saved, and come to the Knowledge of the Truth; for there is one God, and one Mediator between God and Man, that gave himself a Ransom for all, to be testify'd in due time. Faith must be bottomed on a Word; and so far I am well satisfy'd and contented, to bear any Reproach; the Judge standeth before the Door, who will justify me.

6. I believe there is but one true Visible Church, that was in the former Administration distinguished from the World by Circumcision, Gen. 17. 10, 11. as the Initiating Ordinance into the Jewish Church; Exod. 12. 44.

And

And the Lord Jesus Christ hath but one true *Spouse*, Cant. 6. 9. or *Constituted Visible Church*, since his Ascension into Heaven, although the Saints, for the Conveniency of Dwelling, are dispersed through several Countries, divided into particular Churches; as the seven Churches of *Asia*, Rev. 1. 4, 5, 11. the Church at *Rome*, Rom. 1. 7. the Church at *Corinth*, 1 Cor. 1. 2. the Church at *Galatia*, Gal. 1. 2. the Church at *Philippi*, Phil. 1. 1. the Church of *Macedonia*, 2 Cor. 8. 1. the Church at *Thessalonica*, Thes. 1. 1. the Lord Christ being the Head, his Authority gives to each Power, Col. 1. 18. to act among themselves. Matt. 16. 19. *Whatsoever they shall*

shall bind on Earth, shall be bound in Heaven ; and whatsoever they shall loose on Earth, shall be loosed in Heaven. Believers chosen out of the World, John 15. 19. 1 Cor. 12. 27. are Members of his Body, and were added to the Churches, Mat. 28. 19. being made Disciples, they were first to be Baptized with Water, ver. 20. and then to be taught whatsoever else the Lord Christ commanded ; Mat. 28. 20.

Note, Such Ministers, who so practise according to the Lord Christ's Commission, have his Promise, that he will be with them unto the End of the World.

The Members of the Gospel Visible Church, in the latter times, when Antichrist shall prevail, are
noted

noted by the Spirit, Rev. 14. 12. to be such, as keep the Commandments of God, and the Faith of Jesus; and such are, and shall be Blessed. Rev. 22. 14. Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and enter in by the Gates into the City.

It hath been my professed Faith, according to the Word, near this sixty Years; that those Persons, Men, or Women, or those Younger, who give up themselves to the Lord, and to each other, by the Will of God; 2 Cor. 8. 5. becoming lively Stones; 1 Pet. 2. 5. and holding fast their most holy Profession to the End; Heb. 3. 6. are his Golden Candlesticks; Rev. 1. 20. the Light of the World,

World, and the Church of the First-born, which are written in Heaven ; *Heb.* 12. 23. and his Flock. 1 *Pet.* 5. 2.

And when so built up, a *spiritual House*, an *holy Priesthood*, to offer up *spiritual Sacrifice*, acceptable to God, by *Jesus Christ*, 1 *Pet.* 2. 5. and as *new-born Babes* desire the *sincere Milk of the Word*, with the Sacraments of Baptism, with Water, and the Lord's Supper, purely administred : They are the Lord Christ's Church, and it is their Duty to choose, from among themselves, such, as according to the Word are most fitly qualified for Church-Offices ; which Offices are not by the Patron to be thrust upon them, with-

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out

out their free Choice ; but the whole Church is solemnly to wait upon God, by Fasting and Prayer, depending upon the Spirit's Help and Direction in the Choice. *Acts* 1. 24. *Chap.* 6. 3, 4, 5, 6.

I believe, such a Church of Christ is to have a Ministry, that in the Hand of God may be further Useful and Instrumental, to build them up in their most holy Faith. The said Ministry to be of two sorts, *Pastors* and *Teachers*; The *Pastor* to be gifted, and qualified with Grace from God, and with his Mission from the Free Choice of the People, signified by a Suffrage, and lifting up their Hands, and Hearts.

The

The *Teachers* that have Divine Gifts, are to be accepted, and countenanced ; for such, God hath so far approved of, that he hath wrought with them.

I do not approve of the Monopolizing the Ministry of the Gospel by one, and not giving Encouragement to others. *Moses* was of another Mind ; *I would*, saith he, *that all the Lord's People were Prophets, and that God would pour out his Spirit upon them.* Num. 11. 29. *St. Peter* was of the same Mind ; 1 *Pet.* 4. 10. *As every one hath received the Gift, so minister the same one to another, as good Stewards of the manifold Grace of God.*

N. B. I do not read in the Gospel of the New Testament, that

the Church of Christ had any Lords, or Lords Bishops, that are made so by an earthly or secular Power, that is Supreme: But those that are stiled Bishops, Elders, Overseers, Pastors, Shepherds, are one and the same in their Office in Christ's Church, *not Lords over God's Heritage, but their Servants for Christ's sake.* 2 Cor. 4. 5.

'Tis the Duty of the People, to count *such* worthy of double Honour; 1 Tim. 5. 17. To pray for *them*; 1 Thes. 5. 25. Eph. 6. 18. And to communicate to them freely and plentifully, as their Necessities may require, of their carnal things: 1 Cor. 9. 11.

I believe the Communion of Saints is a great Blessing and Benefit,

nefit, while we are in this World,
 and blame them who slight it ;
 who put themselves out of a Ca-
 pacity of doing these great Du-
 ties, which is part of their Work
 and Duty for God in their Day
 and Generation ; *i. e.* to warn the
 Unruly ; comfort the feeble mind-
 ed, and support the weak ; 1 Theff.
 5. 14. To exhort one another dai-
 ly, and so much the more, as they
 see the Day approaching ; lest any be
 hardned through the Deceitfulness
 of Sin : Heb. 3. 13. And as they
 see any overtaken in a Fault, to la-
 bour to restore such in the Spirit of
 Meekness ; considering that them-
 selves may also be tempted. Gal. 6.
 1, 2. God forbids us to hate our
 Brother in our Heart, by suffering
 him to live in Sin, and not rebuke
 him ;

him ; Lev. 19. 17. But if he repent, we should forgive him ; if not, we should do our Duty. Mat. 18. 15. And the Church ought to do theirs, in purging out the Old Leaven of Sin, that may hinder them from having the Presence of God with them. 1 Cor. 5. 7.

And as our Lot is fallen in these latter Times, wherein *Iniquity abounds, and the Love of many waxes cold ; Mat. 24. 12. we ought to love one another with a pure Heart fervently ; 1 Pet. 1. 22. so as to sympathize with our Fellow-Christians in all their outward Conditions of Prosperity and Adversity ; Gal. 6. 2. 2 Cor. 11. 29. Communicating to the Necessities of the Saints, Rom. 12. 13. and be like unto Timothy, who*
had

had a natural Care of the Saints:
Phil. 2. 2.

I believe the Resurrection of the Body, of the Just and Unjust; *Acts 24. 15. And the dead in Christ shall rise first, to the Resurrection of Life; John 5. 29. Blessed and holy is he that hath part in the first Resurrection, on him the second Death shall have no Power; but they shall be Priests of God, and of Christ, and shall reign with him a thousand Years. Rev. 20. 6.* But if it should be, as some say, that *there is no Resurrection of the Dead, then is Christ not risen; 1 Cor. 15. 13.* And then the Preaching of St. Paul, and the Ministers of the Gospel, must be vain, and their Faith in vain; *1 Cor. 15. 14.* And bring a Blemish

mish upon them as false Witnesses ; and there would be no Salvation to *those fallen asleep* in Christ, but they must *eternally perish*. 1 Cor. 15. 17, 18. So that a sound Faith therein will be much the Comfort of true Believers in this World ; and shall be their Eternal Glory and Happiness hereafter in Heaven.

I believe the Eternal Judgment, Heb. 6. 2. and that *for every idle Word that Men shall speak, they must give an Account in that day*, Mat. 12. 36. as well as for gross Sins, which are visibly and directly against the Law of God ; viz. Profane Swearing, Cursing, Stealing, Lying, Drunkenness, Spiritual Whoredom, and Corporal Murder, conceiv'd as well
as

as acted, &c. and that all shall appear before the Judgment-Seat of Christ. 2 Cor. 5. 9, 10. who will be their Judge at his Appearance and Kingdom; 2 Tim. 4. 1. John 5. 22. For the Father judgeth no Man, but hath committed all Judgment to the Son: The 1st Witnesses shall be their own Consciences, accusing or excusing, when God shall judge the Secrets of Mens Hearts by Jesus Christ, according to the Gospel. Rom. 2. 16.

2dly. The holy Scripture: John 12. 47, 48. The Words that Christ spake, the same shall judge Men in the last Day; compared with Rev. 20. 12. I saw the Dead, small and great, stand before God, and the Books were opened; and another

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Book

Book was opened, which was the Book of Life ; and the Dead were judged out of those things that were written in the Books.

3dly. The Saints shall by their holy and obedient Lives judge the World.

4thly. The Judge himself will witness against, and judge Sinners ; *Mat. 25. 42, 43, 44. I was an hungred, and ye gave me no Meat : I was thirsty, and ye gave me no Drink : I was a Stranger, and ye took me not in : naked and ye cloathed me not : sick and in Prison, and ye visited me not. Before him there is not any Creature, that is not manifest in his sight : but all things are naked, and open'd unto the Eyes of him with whom we have to do. Heb. 4. 13.*

It will be a Righteous and Just Judgment : *He will give to every one according to their Works ;* Rev. 2. 23. *He shall not judge after the sight of his Eyes, neither reprove after the hearing of his Ears, but with Righteousness shall he judge the Poor, and reprove with Equity.* Isa. 11. 3, 4, &c.

And the Lord of his Infinite Goodness grant, we may be duly prepar'd for this Day.

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and so, the Fall nor Judge of
the Light of his Face, neither
the turning of his Face from
us, but a Judge who will
judge the world with
justice. And the Lord of his Infinite
Mercy, we may be truly
rejoice in this Day.



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